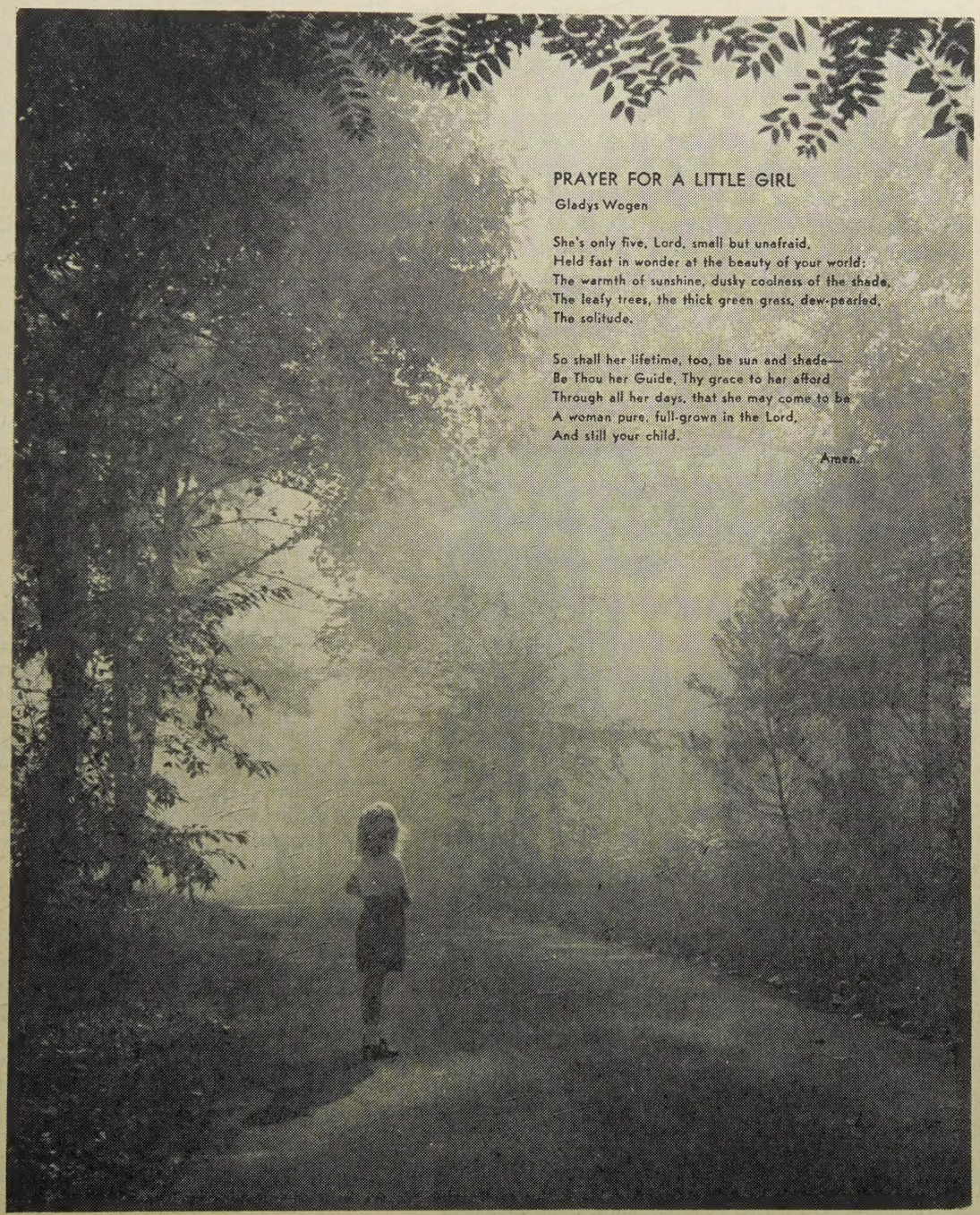
Lutheran Herald



PRAYER FOR A LITTLE GIRL

Gladys Wogen

She's only five, Lord, small but unafraid,
Held fast in wonder at the beauty of your world:
The warmth of sunshine, dusky coolness of the shade,
The leafy trees, the thick green grass, dew-pearled,
The solitude.

So shall her lifetime, too, be sun and shade—
Be Thou her Guide. Thy grace to her afford
Through all her days, that she may come to be
A woman pure, full-grown in the Lord,
And still your child.

Amen.

Luoma Photos

LUME XXXVIII MINNEAPOLIS, MINN., SEPTEMBER 14, 1954 NUMBER 37

PACIFIC LUTHERAN
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NEW PRESIDENT OF AUGUSTANA ACADEMY

With the opening of the school year 1954-1955, Augustana Academy, Canton, South Dakota, has a new president at its head. The man who has guided the school's destiny since 1947, the Reverend Samuel Carlsen, indicated his desire to resign last spring, but continued in office until his successor was able to take over.

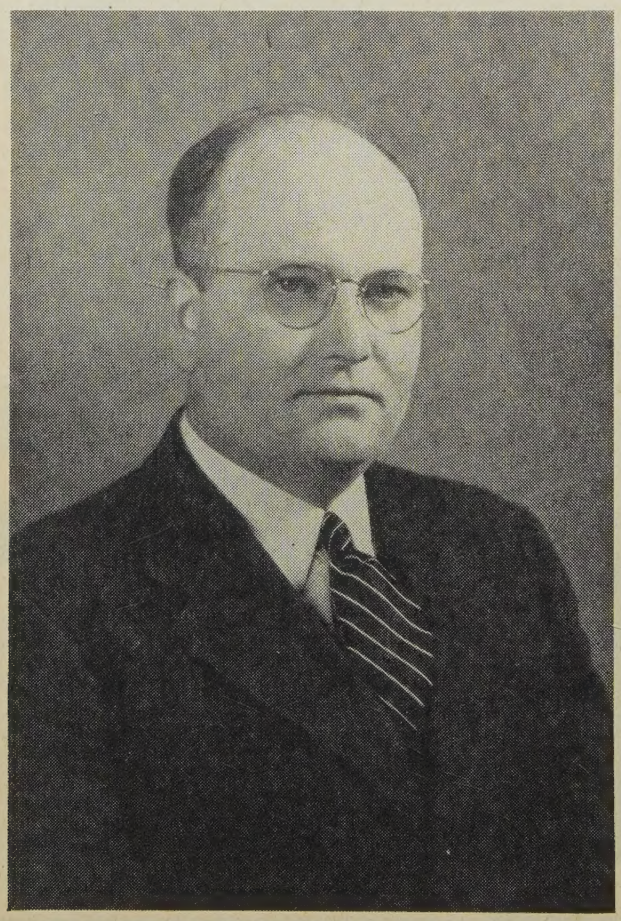
The Board of the Academy extended a call to the Reverend A. L. Abrahamson, pastor of Trinity Church, Yankton, South Dakota, and he accepted. Pastor Abrahamson took over his new work in August.

Albert L. Abrahamson was born June 15, 1911, in Todd County, Minnesota. He received the Bachelor of Arts degree from Concordia College, Moorhead, Minnesota, in 1932, and the Bachelor of Theology degree from Luther Theological Seminary, St. Paul, in 1935, in which year he was ordained to the ministry.

He was pastor at Badger, Minnesota, 1935-1939; Morris, Illinois, 1939-1945; and Canton, South Dakota, 1944-1947. In 1947 Pastor Abrahamson was appointed Luther League evangelist, in which position he served until 1949. During those years he traveled continuously throughout the Church, working chiefly with the young people. In 1949 he became pastor at Yankton.

Tentative plans are that Pastor Abrahamson will be installed as president of Augustana Academy during Homecoming, probably on Sunday, October 24. Further announcement will be made as soon as plans are definite.

Augustana Academy is one of the high schools of The Evangelical Lutheran Church. During the school year 1953-1954 it had an enrollment of 230 students. There is a full-time staff of 17 teachers. The school is well equipped. While the majority of the students naturally come from the surrounding area, which is strong in congregation of the ELC, many students also com from a considerable distance. A gre deal of emphasis has always bee placed upon personal Christian livin and the standard of instruction in r ligion is maintained at a high level.



The Rev. A. L. Abrahamson

Announcements

Dr. John Seldon Whale Lecture The lectures of Dr. John Seldon Wha on the subject "Our Protestant He tage in the Modern World," given St. Olaf College during 1953-54, w be broadcast over radio station WCA beginning at 9 a.m., Monday, Septe ber 20, and continuing for twel weeks. Each lecture will be a half ho in length.

Cornerstone Laying at Bethesd Home, Chicago. Aug. 29 the corne stone of Bethesda Home for the Age new building named in memory of t founder of the Home, the late Hild Baade, was laid by Dr. Martin A derson. This was his last official a before retiring from the office of di trict superintendent. Dr. M. A. Dah en, ELC charities director, also spo at the service. The new building w add greatly to the effectiveness of t Home's service to the aged in ar about Chicago.

The Lutheran Broadcasting Asso ation presents **The Hope of the Worl** This announcement will be heard dai at 6 p.m. from now on over radio st tion WJJD, 50,000 watts, 1160 kil cycles, Chicago. The Rev. Allen Blegen, speaker on the broadcast, r ports that the **Lutheran Gospel Ho** has changed its name to **The Hope the World.** At least three other broa casts have the same name, as well **The Lutheran Hour,** which name similar, causing considerable confusio in the minds of people.

Open House at the Red Wing, Mi nesota, Seminary Memorial Home w be held Sunday, Sept. 19, at 2:30 p.m The committee in charge of arrang ments announces that there will be program, lunch, and an opportunity view the grounds and to see the futu plans for development at the home

The Spokane Circuit Luther Leagu will hold a fall rally at Lutherhave Bible Camp near Coeur 'd Alene, Idah on September 19 beginning at 4 o'cloc Pastor Nilson of Opportunity, Was ington, will be guest speaker.

OLUME XXXVIII . . . NUMBER 37
Minneapolis, Minn., Sept. 14, 1954

Lutheran Herald

"Looking Glass Conferences"

Raymond M. Olson
Director of Stewardship

Most folks make a regular inspection of themselves in mirror or "looking glass." Whatever the name we use, his personal inspection is either to approve what we ee or to discover ways to appear more presentable to thers by observing defects which can be corrected or ubdued.

The Church can well afford to provide itself a mirror. Congregations would be wise to consult a "looking lass." If the result is approval of ourselves, there could e encouragement to proceed in Christian life and work. f the process of self-examination points out defects, or ways in which to appear more presentable to our Lord nd to men, that is an important discovery.

Beginning on Sunday, September 12, the Department f Stewardship is sponsoring a series of "Looking Glass Conferences" throughout the church. These are planned o assist congregations in taking a look at themselves in looking glass called "Christian Stewardship." This is ot a device for the Department to give advice, but to ffer a way to experience a self-examination in steward- hip in each congregation.

THE IDEA COMES TO LIFE

All ideas such as this have a story. They come to life hrough a special process. They are born out of a series f events. These "Looking Glass Conferences" came into eing in this way:

(1) The Department of Stewardship has believed, and as been told by many pastors and lay leaders, that its unction is not only to raise money for the budget, Lutheran World Action and other causes. It is also to ssist congregations in raising the whole level of stew- rdship among their membership. *The idea of a clinical, self-study ap- roach to congregational programs as clearly a desirable one.*

(2) The idea of the self-study ap- roach wasn't enough in itself. There ould be a way to reach 2,700 con- regations, if they wanted to be reached. The ACTS program was the first step. "Affirm Christ Through Stewardship" was the theme. These were circuit meetings, usually. We still didn't find it possible to deal with specific situations in the congregations. *A congregational approach, with a self-study right in the congregation, was requested and urged.*

(3) All of us have rejoiced at the spiritual fruits which came with the Preaching-Teaching-Reaching Missions around the Church. The Division of Evangelism told of many requests for some "follow-up" emphasis which would further develop the spiritual life of our congregations. The Division of Evangelism has always agreed that the practice of Christian stewardship is the natural result of a consecrated Christian life, and that a self-examination at this point would be very good for the whole Church. *The interrelationships of Evangelism and Stewardship had provided an additional reason for helping congregations to look at themselves in stewardship attitudes and practice.*

(4) A sound filmstrip on the stewardship theme was being produced by several Protestant Churches. Its title was "Through the Looking Glass." It showed a congregation taking a look at its program and its reason for existence. Here was the idea that tied everything else together. *We would call these congregational self-examinations in stewardship, our "Looking Glass Conferences."*

THREE SESSIONS

There will be three sessions at each conference and all will be held the same day. Normally they will be held in the afternoon, at the supper hour and in the evening although some will want to use the morning, afternoon and evening. They will be held on Sundays, Tuesdays, Wednesdays, and Thursdays throughout the fall, winter, and spring months, with the hope that all circuits of the Church can be reached by the summer of 1955. The sessions are being scheduled through the Circuit Stewardship Secretaries, upon an invitation from the Circuits.

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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The Department of Stewardship will be represented at each conference for the purpose of giving the basic direction and briefing. At present this responsibility is divided among three men. They are, Director and Assistant Director, Raymond M. Olson and Clyde J. Grimstvedt, and Mr. T. A. Myklebust of Spokane, Washington. Mr. Myklebust is the president of the Brotherhood of the ELC. He has consented to give a portion of his time this fall to this type of stewardship emphasis.

The first session will be called the Central Conference. Ordinarily it will involve all the congregations of a Circuit. This will be a briefing session, held in a central place, as a preparation for the main project which is to take place in each congregation. During this session one of the three Department representatives will outline the self-study plan. The participating parishes will have their pastor present as well as a guest leader invited to be the key man and the lay stewardship chairman for the congregation.

The second session, planned for the supper hour, is in many ways the heart of the conference. It takes place in each congregation. The people who attended the Central Conference in the afternoon will have returned home for this meeting and the one to follow. The entire leadership of the congregation is to attend this session, and they will make their own self-examination or self-study of the congregation on the basis of a workbook provided by the department, entitled "We Look at Our Church." It poses such questions as "Do you have good hymnals?" "Do you have adequate insurance?" "Do the children use Sunday school envelopes?" "Does the congregation prepare an annual budget?" The guest leader is the guide for this session.

The third session, to be held in the evening, is a public service for each participating congregation. The guest leader will discuss some of the lessons learned in the self-examination and will seek to bring the group into a renewed commitment to Christ, whose stewards we are in this world. The sound filmstrip "Through the Looking Glass" will be used.

PUT SOMETHING INTO IT

When the "Looking Glass Conference" is planned for a parish its worth will be determined by the use which is made of it, of course. We believe these sessions can be a great spiritual experience for a congregation. They can be the occasions for some major personal decisions in Christian stewardship. They should raise the levels of congregational programs in many places. To achieve this, it will be necessary to put prayer and effort into these conferences.

Particularly do we pray and hope that every board member, every officer of a congregation, and every officer of an organization in a congregation, will work to make the "Looking Glass Conference" a major ev when it comes.

This is a spiritual matter. Our stewardship begins the point of belonging to God in Christ! It is work out and lived out with Him as the One through Wh "all things hold together." The Department of Stewa ship looks forward to helping each congregation tak look at itself in a looking glass called "Christian St ardship."

SCHEDULE OF CONFERENCES

Date	District and Circuit	Central Conference Pla
Sun. Sept. 12	North Minn. Thief River Falls	Our Redeemer's Badger, Minn.
Tues. Sept. 14	South Dakota Aberdeen	Bethlehem Luther Aberdeen, S. Dak
Wed. Sept. 15	North Dakota Fargo	Emmanuel Luther Abercrombie, N. D
Sun. Sept. 19	South Dakota Black Hills	Trinity Lutheran Rapid City, S. Da
Tues. Sept. 21	South Minn. Goodhue	First Lutheran Kenyon, Minn.
Sun. Sept. 26	South Minn. Austin	St. Olaf Lutheran Austin, Minn.

(Continued on page

ELC Television Looks Ahead

O. H. Hove

ıe recent 1954 ELC convention took action in regard television chiefly in five ways:

(1) At the suggestion of the Division of Evangelism, e program "It Happened to Me" was voted to be given er entirely to the Office of Public Relations.

(2) Further investigation of the possibilities of co-eration with other Lutheran churches was requested. ıis was undoubtedly done because of a feeling that e expense of television is such that a sound long range ogram would require such cooperation.

(3) Appointment of a special committee on television ıs authorized, the appointments to be made by the esident of the Church and the chairman of the Board Trustees in consultation with the director of Public :lations.

(4) Review of television policy and plans by the ıurch Council and the Board of Trustees in 1955 was quested. These last two actions seem to indicate a sire to get a wider range of thinking behind the pro-am, which should result in broader and faster forward ovement of the venture when this broader base of plan-ng and support is achieved.

(5) Financially, although a motion to provide the 15,000 estimated as required to produce and distribute films was attempted, only a modest sum of $15,000 r year was voted on and adopted as a special TV pplement to Public Relations funds. Continuation of forts to solicit support by the showing of films, by e securing of a committee of 5,000 pledged to support e launching of television with $5.00 per month for a ar, and by special gifts, was, however, approved. This tion seemed to indicate that the Church as a whole anted more time to acquaint itself with the needs and ssibilities of TV, and also, perhaps, that it wanted ore detailed plans laid before committing itself too eply to expenditures of such proportions as required.

OW, what is being done as a result of these convention tions?

(1) The program "It Happened to Me" is now the re-onsibility of the Public Relations Office.

(2) Pastor Norman Hammer is heading up the unching of a more thorough financial appeal through e showing of films and especially through the Brotherhood of the Church. The general board of the Brotherhood recently enthusiastically voted cooperation and assumed responsibility for securing the support of the "Committee of 5,000" under Pastor Hammer's leadership.

(3) Informal conversations have indicated possibilities of intersynodical cooperation on a broad scale. A meeting has been called, on an unofficial level, for further informal discussion of these possibilities. The nature and degree of such cooperation, as well as through what channels cooperation of all interested Lutheran synods can best be achieved, will be better known when this meeting, and other more official meetings, have been held.

Such cooperation might well include a centralized means of production and of distribution; an overall heading for a year-round presentation; agreement on a general type of program, perhaps even on a common format for the year; proportionate sharing of costs; each synod (or group of synods, depending on the channels of cooperation deemed best) to be responsible for its share of scripts (subject to means of insuring proper technical quality) and for the religious supervision of their production, and each production to be credited to the synod or group of synods responsible for its script. Ultimately adopted plans of cooperation may, of course, include more or less than the above. These ideas are written out to present some concrete ideas as to what might be possible. These possibilities are real, and, if workable, would utilize available financial resources to best advantage. Should expansion then later become possible, it could take the form of additional programs appealing to different people (e.g. children) rather than having several synodical programs of the same type competing for the same audience.

(4) Review by the Church Council and the Board of Trustees will, of course, take place at the regular meeting in 1955. The opportunity to bring to these official boards a clearer presentation of TV possibilities and plans, to benefit from their judgment in carrying forward the TV venture, and to enlist their whole-hearted support in this tremendous ministry, should prove of invaluable aid to the cause.

(5) Appointment of the TV committee will probably be completed by the time this article reaches the readers. It is expected to include members experienced in the field of television and films as well as members representative of the Church as such. Time will be required to follow the convention's instructions to further inves-

(Continued on page 833)

EDIT

Assembly c

The Second Assembly of the World Council of Churches was held at Evanston, Illinois. It continued from August 15 through August 31, a total of seventeen days. As far as the Press is concerned, add an eighteenth day, since the "briefing session" was held Saturday, August 14, the day before the opening of the Assembly. To cover a meeting of that duration would be a reportorial marathon a good deal beyond what is possible for the editor of LUTHERAN HERALD. I was, however, able to be present for about four days. For the rest of the time, it was possible to arrange to have someone else present. In other words, LUTHERAN HERALD was represented practically the entire time.

No one realizes better than the writer how difficult it is to give the sort of interpretation of the Assembly our readers would like to have. In the first place, being present so short a time personally, I cannot flatter myself that the following comment is either factually exhaustive or authoritative as far as interpretation is concerned. I have tried to read carefully everything coming out of the meeting, especially the fine releases of *Religious News Service,* and have also talked with a great many people who were present.

The Evangelical Lutheran Church is not a member of the World Council of Churches, and opinions regarding it on both sides are in many cases rather definite. I realize quite well that what I have to say will not satisfy either those who are emphatically convinced that we should belong or those who are equally emphatically convinced that we should not belong. My purpose is simply to write a little about the World Council of Churches as it appears to me, and I do believe that I can do so quite objectively, although I personally believe that the ELC should belong.

LUTHERANS IN THE WORLD COUNCIL

Membership in the World Council of Churches is by Churches, of which there are at present 161. The aggregate membership in individuals is somewhere in the neighborhood of 185 million. These 161 Churches are scattered all over the world, 48 nations being represented at the Assembly.

By far the largest single group is the Lutherans. As far as I was able to determine, 49 Lutheran Churches hold membership in the World Council. These 49 have approximately 44 million members of the total 60 or 65 million Lutherans in the world. By and large, the Lutheran Churches which belong to the World Council are the member Churches of the Lutheran World Federation. In the LWF there are 52 Churches with a membership of 45 million. Only the following bodies of the Lutheran World Federation do not belong to the World Council: The Lutheran Church of Italy (3,000 members), the United Evangelical Lutheran Church of Australia (40,000), the Suomi Synod (30,000), the Lutheran Free Church (65,000), and The Evangelical Luthe Church (912,000). In other words, of the approxima one million members of the Lutheran World Federat who are not members of the World Council, The Ev gelical Lutheran Church accounts for about eighty- per cent.

More than two hundred Lutherans participated in Evanston Assembly. This number included 83 delega from fifteen countries, a similar number of accredi visitors, a score of consultants, a dozen youth cons ants, and several fraternal delegates and staff memb

Nor did the Lutherans play an unimportant p They held membership on all the boards and committe They took part in the program. At times it alm seemed as though the Lutherans were not only the la est single group but also the most influential. One the presidents—Bishop Berggrav—is a Lutheran. Franklin Clark Fry is prominent on the powerful C tral Committee and is also a member of the Steer Committee. As this is written, the new officers have been elected, but the probability is that Dr. Fry will the chairman of the Central Committee during the co ing years.

On the program, some of the most powerful voi have been those of Lutherans. Men from both Euro and America have spoken up for the faith they ho and they have been listened to respectfully.

THE THEME OF THE ASSEMBLY

The discussion has centered around a tremend theme: "Christ, the Hope of the World." It is easy understand why this subject was chosen. Meeting i time of international crisis, and attempting to speak t frightened world, it was almost inevitable that this, most representative and significant gathering of Ch tians of the year, should choose a subject for discuss which would point to Him who is our Hope.

I cannot go into detail as to the addresses that w given. As this is written, the Message of Evanston not been released. If it proves to be so short that it c be printed in its entirety, I hope to include it and co ment on it in a future issue.

I am safe in saying that the predominant sentim expressed in the addresses and discussions to whic listened and in the releases and addresses I have re was such that to very little of it could even the most co servative Lutheran take exception. From the open

IALS

ld Council

mon right on through, these men who came from ends of the world were not at all hesitant about olicly confessing their faith in "The Crucified and en Lord Jesus Christ." As far as I am concerned, if man will make such a personal confession, I will ept it until it has been definitely proved that his ition is actually not represented by his words.

To be sure, there is difference of opinion as to what actually meant by Christ as the Hope of the World. hen I left Evanston, the informal discussion in the ridors was as to what emphasis the Message should ve. Many of the European theologians seemed inclined point to Christ as the Hope of the World chiefly in other-worldly sense. Christ is coming again, and king to Him is our hope.

On the other hand, there were not a few, notably nericans and some British, theologians who had an phasis so definitely of this world as to remind one ongly of the old Social Gospel. To them Christ is the pe of the World here and now, with, seemingly, very le thought as to His Second Coming.

The Lutherans, by and large, seemed to be occupying ir usual middle-ground position. Christ is the Hope the World here and now, as He redeems human ngs and as His Church becomes the salt, the leaven, d the light of the world. On the other hand, the ristian looks for His return in glory. I sincerely hope it the Message takes this middle position. Then the orld Council of Churches will really have something say to the world.

ME HAD PRECONCEPTIONS

ithout a doubt, a great many people came to the As-nbly with preconceptions which made it a bit difficult them to view the whole thing objectively. I took te particularly of three such preconceptions which one ild unearth simply by scraping acquaintance with angers here and there.

There were those—how many I do not of course ow—who came to Evanston fully convinced that the orld Council of Churches is the genuine ecumenical vement of our day and looking to it as the seed of a per-Church of the future. These are the folks the late . Michelfelder aptly characterized as "ecumaniacs." ey did not seem to find much sympathy from the ders of the World Council. It was repeatedly stated addresses that the World Council of Churches has absolutely no intention of attempting to become a Church, not to say a super-Church.

It is the fact that there are so many "ecumaniacs" which has made it very difficult for some of us to be as enthusiastic about the World Council of Churches as we otherwise would have been. The situation was made all the more acute by the discussion which took place prior to the opening of the Assembly concerning the services of Holy Communion. The Episcopal Church held an open Communion service. Bishop Berggrav in an article in a Norwegian magazine came out in favor of open Communion. There is no doubt but that this issue was blown up beyond its importance. The truth of it is that the Presiding Bishop of the Episcopal Church did not speak for the world-wide Anglican Church on this matter. As for Bishop Berggrav, his successor as Primate of the Church of Norway, Bishop Smemo, made it abundantly evident that his respected predecessor did not speak for the Church of Norway.

It is my conviction that a tendency to consider the World Council the super-Church of the future would endanger its usefulness. However, in all honesty, I must say again that, officially, there is absolutely nothing to bear out that such an idea is in the future plans of the World Council of Churches. So much for the first of the preconceptions which came to Evanston.

The second preconception which could be found can be dealt with quite briefly. There were those who came in a very critical mood, fearing the presence of a group of people from behind the Iron Curtain who were suspected of being Communists. This issue was raised at Amsterdam in 1948, at the First Assembly. It was particularly two men who seemed to be in the limelight in this area at Evanston, Bishop John Peter of Hungary, and Dr. Joseph Hromadka of Czechoslovakia. I did not hear Dr. Hromadka. I did, however, hear Bishop Peter in a very carefully prepared address which was so non-committal that it was impossible to draw any conclusions from it. Bishop Peter himself denies that he is a Communist, but reports persisted that he not only is a Communist but that he is actually a member of the Secret Police and that responsibility for the death of a number of clergymen in Hungary lies squarely at his door. One of the great daily papers of Chicago made a rather vicious attack upon the Bishop.

Far be it from me to try to express an opinion. I do want to say, however, in fairness to these two men, that I had a talk with a certain American Lutheran theologian who knows Europe about as well as any American can. I asked him pointblank whether he believes that these two men are Communists. His answer was that he definitely does not believe so. Take that for whatever it may be worth.

Far more important is the fact that for every one at the Assembly who could conceivably be suspected of

(Continued on page 838)

Trouble at Parpa

Rolf A. Syr

I wrote recently about our trip from Bogota north to our mission field in the mountains of the Department of Boyaca—about the church and parsonage that had been destroyed—about 240 attending services and about continued threats of the priest in the neighboring city of Socota to close the temporary church located in a private home just like they had recently closed our Lutheran school. We left Parpa on Monday morning. On Friday the threats were carried out. These Protestant Lutherans had to go through still more difficulty and suffering for their faith. They are taking it in stride.

Parpa is a mountain community that has the significance of having the first Protestant chapel in all of Boyaca. It was built by the people, and became part of our mission field when we began our work in Colombia. We have been working with the people and helping them in their worship and in their entire program. The work was very favorable, although periodic opposition broke out against them.

About three years ago the persecution of Protestants was intensified and a mob of over one hundred men attacked the combination church and school destroying it by four well-placed bombs, and simultaneously, destroying the parsonage and the home of a member living close by.

Since the new regime it was felt that it was again possible to resume active work. A school was opened in the home of one of the members, and this home has also served as church. The school did not last long. It was refused registration and closed by the authorities. In a letter from the office of Director of Public Education, Dept. of Boyaca, dated June 16, 1954, the following reasons were given for closing the school:

"Deficient Hygienic Conditions: The Inspector for the Seventh Zone considers the building for the proposed school inadequate from a hygienic standpoint and 'antipedagogic' in every respect.

"Reasons Having to Do With Public Order: The Director of Public Education has received an extensive memorial signed by the authorities and people of the municipality of Socota; in which the signers not only protest the proposed school in Parpa, but also manifest their determination to hinder by whatever means at their disposal, the establishment of an educational center with origin other than Catholic, the latter being the faith of the great majority of people of that town.

"Incompatability with the Concordat: In circular number 310 of January 28, 1954, issued by the ministry of the Government, is found the following statement, 'Colombian citizens and foreigners residing in Colombia who are not Catholic, regardless of whether they are ministers or pastors or simply parishioners, may carry out any public act of proselytism, nor employ means of propaganda outside the sanctuary where worship is held.' This has reference not only to missi territories but is of a general character, thus implyi the prohibition of evangelical schools, as it seems vious that the work carried on by Protestant teach among young children who have not yet reached age of discretion must be considered proselyting."

The reasons given are not valid. Hygienic conditio far above the average of schools of that nature w in effect. The Protestant community conducted t school for its own children, and it had an earlier histo of many years' standing. The Concordat (agreement l tween the Pope and the Colombian government) w correctly quoted but wrongly applied. Recent clarifyi statements by the government provide that both scho and church services can be conducted in designat houses, chapels, or school buildings.

Church services continued, but under the shadow constant threats voiced by the priest of Socota that would have the church closed. The teacher served parish worker, and periodic visits of an evangel caused new growth and strengthening of the spirit the congregation.

It was on Friday, July 2, that the blow fell. We we then attending the conference of the Evangelical L theran Church of Colombia in Bogota. That night v got the report which is in part as follows:

"We greet all the brethren attending the conferen with much love and Christian charity. We inform yo that the opposition does not sleep and has unleashed h activities with the purpose of eliminating us and to clo the door in all forms. This morning at seven o'cloc the town mayor presented himself in the place whe we meet, accompanied by twelve soldiers, and prohibite our meetings. He said that he was only obeying th orders of his superiors, and that as soon as he had e tered into his office more than 200 persons had come him accusing us. Not satisfied with having prohibite our meetings, propaganda and so forth, he notified us a heavy fine, that is, that we must present ourselves i the town Tuesday to work in public work of the muni ipality. We know that they are thinking to oblige u to fix up the mountain roads at our own expense.

"As you see, beloved brethren, we are going to hav the experience of the Israelites under the slave drive of the Pharaohs. We believe that the decisive momen for us has arrived in which our government will hav to declare that Colombia is a democratic country whe

the Colombians have liberty, peace, and justice, in actice as well as by statements over press and radio. e want to know how we, the small minority who sent from the teachings of the Roman Church, will e. Please do not spare any sacrifices, beloved brethren, at may secure for us the guarantee of our rights. Our uation is urgent, so we plead with you in the Name Christ."

Knowing that local officials may put their own interetations on laws of the land and initiate their own ions of reprisals against Protestants under pressure the priests in the area, we immediately sought to see ne officials of the national government. As the mayor s a military appointee we sought the highest general the miltary forces. He met us graciously and gave us appointment for Tuesday afternoon. We went to his ce only to find that he had been called to the presiatial palace on business. I had to leave the next morn-, but the appointment was renewed for that day and dience was given to one of our missionaries and to e of our Colombian Christian workers.

have received a report of this meeting and conditions m favorable. Government men will confer together l all indications point to a rectification of the acts ried out against our brethren in Parpa. So far the ion is pending, but we have hopes. If we are vindied in this instance it will mean that a precedent has n set that will give courage to other Protestant ups in the area to rebuild their wrecked churches l to resume their full congregational program.

We will watch this case with interest. We solicit the yers of all believers for these people and for the cause Christ in Colombia. We work on with confident hope the spirit of the Parpa Christian group that is even v raising what money they can and gathering toher cement and other materials for reconstruction.

LC Television Looks Ahead

ntinued from page 829)

ate intersynodical possibilities, to raise funds by the ited approach authorized, and to develop the needed ad base of understanding and support among the cial boards and general constituency of the Church, of which will have to be done before full-scale proction can be undertaken.

n view of this, Pastor Hammer has felt that he can t serve his Lord at this stage by serving a congreion and being on the television committee. He has ordingly accepted a call to Grace Church in Watern, South Dakota, effective December 1. He will first nch the appeal for support this fall, and his ideas, husiasm, and contacts will continue to be a potent tor in ELC television development through his memship on the committee.

Lastly, here are some things you can do now.

(1) Pray that the Lord will grant guidance to those responsible for television development, vision of the possibilities to our Church, and zeal in the hearts of our people.

(2) Become a member of the committee of 5,000 being sought by our Brotherhood.

(3) Give less if you must, more if you can.

(4) Show our pilot film in your congregation. Arrangements can be made through your circuit Brotherhood TV key man, if this hasn't been done; or the film can be ordered directly from ELC Films, 57 S. 4th St., Minneapolis, Minnesota, on a 50-50 offering basis. Equipment and acoustics should be checked beforehand. (A few faulty prints are being corrected, too.) Church basements or parish halls, where possible, are perhaps better places for showing the film than the church prop-

(Continued on page 838)

Finnish Theologian at Luther Seminary

Dr. Lennart Pinomaa, Professor of Systematic Theology at the University of Helsinki, Finland, and editor of *Theologia Fennica,* will be guest professor at Luther Theological Seminary, St. Paul, during the fall semester. Dr. Pinomaa is one of Finland's leading theologians and is an outstanding authority on the theology of Martin Luther.

The subject of Dr. Pinomaa's lectures will be, "Recent Trends in Luther Research." The lectures will pay particular attention to the religious situation at the close of the Middle Ages, the development of Luther's theology, his doctrine of God and of Christ, his interpretation of history, his teaching concerning the Holy Spirit, and his contribution to ethics.

Regular members of the Seminary faculty will, in addition, offer a selection of courses in the Biblical, historical, systematic, and practical fields. For the benefit of pastors and others who might wish to visit or audit these classes and lectures, it is suggested that they write to Luther Theological Seminary, Como Avenue and Luther Place, St. Paul, Minnesota.

The administration at the Seminary calls attention to the fact that Dr. Pinomaa will not be able to be present at the Mid-winter Convocation, so pastors must not depend upon hearing him there.

As yet the exact date of the beginning of Dr. Pinomaa's lectures has not been announced. He has indicated that he may arrive on the campus a few days after the opening of the fall semester.

Many homes in northern California were busy with activity early Tuesday morning, February 10, 1953. Lights shone through windows of homes as the women prepared to go by car, some as far as 100 to 150 miles to Auburn, a town piled against the western face of the Sierra Nevada foothills.

The women arrived at Auburn by 9:30 a.m., coming from Orland, Paradise, North Sacramento, East Sacramento, and Auburn, all inland towns of the Northern California Circuit. They were greeted by Pastor and Mrs. Towe and women from Bethlehem Lutheran Church on High Street.

This meeting was a workshop, one of four held during February in four areas of northern California. The purpose was to inform, instruct, and inspire women in WMF work. **One could sense the added excitement, since the question of dividing the circuit would be discussed.**

After the women had assembled quietly, Mrs. Mildred LeRud, president of the Northern California Circuit of WMF, opened the meeting with devotions.

The circuit department secretaries, or capable substitutes presented the work of their departments. Among the officers introduced were several California district WMF officers, present for the discussion of circuit division. Mrs. Julius Hanson of Santa Rosa, district president, brought the question to the floor. This was not to be passed as a matter of routine. Thoughts and opinions were expressed by the women.

DECISION MADE

What would be the best? The decision was made—that the new Sacramento Valley Circuit be organized, and that the pastors' wives should act as a nominating committee.

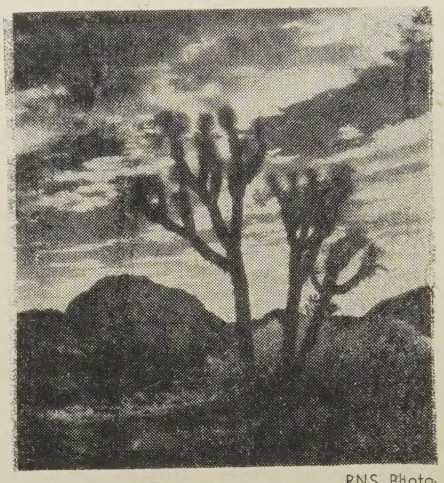
About noon the women ate their lunches with the coffee and cake furnished by the women of Bethlehem Church, visited, and talked WMF.

Later they met again for departmental work, both in discussion groups and general discussion. The first circuit officers were nominated, elected, and installed by the district president, Mrs. Hanson. They received notebooks presented by Mrs. LeRud.

When the day was closed with the benediction, everyone of the 53 persons present, felt the significance of the big steps taken that day, and also the needi for God's direction.

EXECUTIVE BOARD MEETS

A little more than a month later, on March 21, the executive board met at the home of president-elect, Mrs. H. Hauge in North Sacramento, with Mrs. LeRud from San Francisco also present with helpful suggestions for the new officers in the circuit. The nominating committee of pastors' wives submitted names of departmental secretaries, and a constitution committee was appointed. The decision was made not to hold a spring convention, but it was decided to urge all women to attend the district convention at Long Beach in May.



RNS Photo

California Sunset

On August 27, the women of the circuit board gathered at Orland to plan the first circuit convention. While some of them were veterans in the WMF work, others were new to their work, and nearly all were serving in a new capacity. The warmth of the day, even at 10 a.m., did not lessen the challenge the women felt about the work before them.

CONVENTION PLANNED

After devotions, Mrs. Hauge led the group in a discussion of the date, time, and place of the convention, would be the speaker? who would the Bible study? how should the ing be divided? who would tak duties of ushering, registering, ar ranging program numbers?

For women who had never pla a convention, there were many known decisions to plan. Dec were made quickly, however; anc circuit department secretaries w to know more about what was exp of them. The suggested consti was read and recommendations made.

In the midst of these delibera the aroma of food began to dr from the basement to remind the en that they were hungry. The v of hot casseroles, salad, pies, an fee, bore silent testimony to ho preparation.

Refreshed, the women turned to the work at hand. With tha hearts, they closed the meeting after 2 p.m. Even those who l travel 100 miles arrived home in to prepare the evening meal for families.

PRAYER OPENS CONVENTIO

The day of October 6 became early and the gold glass windo the Church of the Good Sh stood open to catch any possible ment of air. Mrs. R. O. Aga the prelude as the solemn mom silent prayer passed.

Mrs. Louise Hauge began th vention, that was so filled with ations that only days and week

These pages prepared by M Kathryn Blilie, Grand Histo of WMF

Circuit

NEW
EY CIRCUIT

wards could the wonderful significance be fully realized.

The women listened attentively to the devotions, greetings by the local guild president, the response, and the president's message. The business was neatly and efficiently covered, including the secretary's and treasurer's reports, appointment of the resolution committee, action on the board recommendations, approval of the constitution, and the election of a nominating committee to submit names at the spring convention.

The Rev. G. Falde, president of the California district of our church; Mrs. Julius Hanson, WMF district president, and Gerhard Karlstad, new worker for

Mrs. Julius Hanson
District President

the Sacramento Lutheran Welfare Society, were present. They added their greetings and expressed faith in the growth and deepening of the work of the new circuit. The department secretaries told of the work done, and of the work to be done within the circuit.

A trio from the Church of the Good Shepherd sang the beautiful "The Lord Is My Shepherd," closing the morning session.

Lunch was a masterpiece of careful planning. The tables, complete with centerpieces and silverware, were grouped behind screens at the back of the large room. When the folding chairs were cleared from the central area, the tables were joined to form three large banquet tables.

FUSE DELAYS LUNCH

During the morning, electric roasters had been plugged into every available outlet to cook the food for the large crowd. As fuses sometimes do, they picked this busy day to blow out, and so lunch was half an hour later. But, that gave everyone time to talk and to look at the displays set up by the charities secretary, such as, box work possibilities, and other material available, displayed by the literature secretary.

Getting everyone into the group picture took considerable time and planning. Finally with everyone smiling, the photographer said, "all ready," and . . . flash, the job was done!

The women prepared their hearts for the afternoon session with a hymn and devotions, and earnestly listened to Pastor Borg-Breen of Paradise discuss where, when, how, and why one might "draw nigh unto God."

Present during the day was a tiny, frail woman with deep thoughtful eyes. This was Rebecca Millunchick, a Christian Jewess, and the convention speaker. She had seemed tired, but when she began to speak, it was as though God had renewed her strength and her voice sounded strong and clear.

She told of the seven ways that the Jewish people could be and were being reached. Her delivery compelled the hearer to think, perhaps for the first time about the needs of these special people. Her message ended, she again seemed weary with a sadness that suggested the burden of her people.

The convention came to a close with the offering (divided equally in four parts, to Lutheran World Action, Lutheran Welfare, Madagascar hospital, and Jewish Missions), the report that 102 persons had been present, with thanks to all who had helped, and with the benediction.

Happy talk filled the room during the coffee hour as the travelers prepared to return home.

It had been a full day—with each part being well worth the effort of attending—but also a day full of the glory of God, heaping blessing upon blessing on those who had come.

So ends the cycle of the first year of the new Sacramento Valley Circuit. A circuit is born!

PRAYER

Dear heavenly Father, Thou who art "The same yesterday, today and forever," we come to Thee with praise and thanksgiving for Thy goodness and mercy toward us. We thank Thee for every Christian home in the past. We thank Thee for the heritage that we have received. It is a sacred trust. We thank Thee for every Christian home of today with its light-shedding influence for good. "May Jesus be the guest and chiefest friend at our fireside, the listener to every conversation, counsellor in every day of doubt, light in every hour of darkness, refuge in any time of storm, and solace in the night of grief."

Guide us, dear Father, by Thy Holy Spirit in all our work for the extension of Thy kingdom. Give us renewed strength to carry on and more courage to do what is pleasing in Thy sight. Give us "a faith that will not shrink —though pressed by many a foe," and help us to walk the narrow path that leadeth to life. Forgive us our many sins and failures.

"And while we pray we lift our eyes,
To dear ones gone before us,
Safe housed with Thee in Paradise,
Whose peace descended o'er us;
And ask of Thee, when life is past,
To re-unite us all at last,
And to our lost restore us."
For Jesus' sake, Amen.

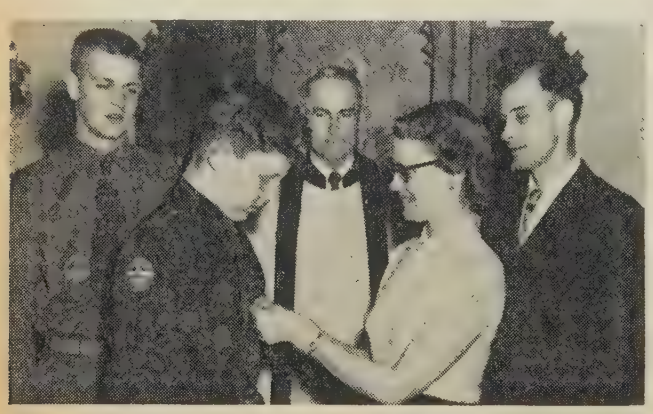
HE FAILETH NOT

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard the cry
Will never close His ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, today, forever!

FRANCIS RIDLEY HAVERGAL

Boys' Work

LA CROSSE, WISCONSIN: Eagle Scout John Erlandson received the Lutheran Award at St. Paul's Lutheran Scout Sunday. Pictured are Pastor Arthur Feroe, Mr. and Mrs. Harold Erlandson, John, and George Thompson, Jr., district scout commissioner.



TYLER, MINNESOTA: Mrs. Virgil Neiman, Sr. is shown pinning the medal on her son, Star Scout, Virgil Neiman, Jr. Others taking part were l. to r.: Virgil Neiman, Sr., Rev. R. M. Vordale and Scoutmaster Bruce Westling.

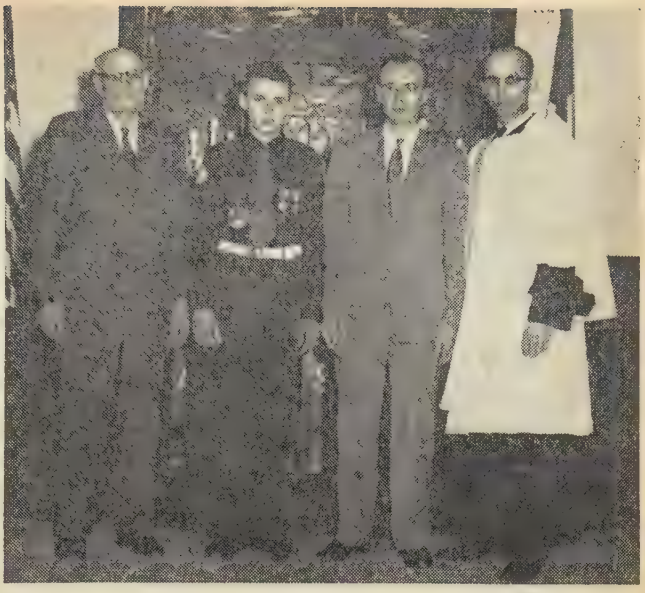
CLARKSTON, WASHINGTON: The award was presented to Life Scout Paul E. Carlson Scout Sunday. Participating, as pictured, were Scoutmaster and Mrs. Ellwood Carlson, Pastor Evans L. Knutson, Paul, and Explorer Advisor, Otis Curvin.

MILWAUKEE—OUR SAVIOR'S: Scouts Glenn Anderson and Nelson received their awards Scout Sunday. Pictured l. to r., fr Pastor R. Gornitzka, Mr. and Mrs. O. Anderson, Glenn, Eric, Mr. and Mrs. H. Nelson. Back: Scoutmasters Dick Clemint Russell Druley. Others are troop committeemen.

DULUTH, MINNESOTA: Pastor O. M. Grimsby is shown here three scouts who received recognition at Zion Lutheran. The sco l. to r. are Clyde R. Johnson, Maynard Kartvedt, and Dale Newb

NEAPOLIS—GETHSEMANE: Five scouts were honored at semane. Pictured, l. to r. are, Eagle Scouts, George Jackson, s Jackson and Gary Campbell, Pastor S. M. Tweeten, Eagle David Nelson, Life Scout Robert Stromberg and Mr. Robert m, scoutmaster.

NUYS, CALIFORNIA: Central Lutheran observed Scout Sun- with the Pro Deo award given to Richard Young. Pictured are r Ramseth, Richard, Mrs. Barbara Young, and William H. orff, local Boys' Work chairman.



STURGIS, SOUTH DAKOTA: The Pro Deo medal was presented to Eagle Scout Robert Benson at Grace Lutheran. Pictured are Henry Baukol, his grandfather, Robert Francis Benson, and Pastor E. M. Benson.

OTTAWA, ILLINOIS: Scouts Fred Johnson and Jerry Varland of Trinity also received their church awards. Pictured are, l. to r., Ray Erickson, Everette Johnson, Mrs. Everette Johnson, Fred Johnson, Jerry Varland, Mr. and Mrs. Gordon Varland, and Pastor Harold I. Nelson.

WASHBURN, NORTH DAKOTA: Four Scouts received their Pro Deo awards at First Lutheran. Pictured are scouts, William Gehring, Robert Wilson, Thomas Hilde (Eagle Scout), and Ronald Ellson, with their pastor, M. J. Sheldahl. Acting with the pastor as the boys' advisor was Donald Franze.

Editorial

(Continued from page 831)

Communist leaning there were five hundred who are definitely anti-Communist, many of them as a result of bitter personal experience in the way of persecution. I am sorry that this issue was so important in the daily press before the opening of the Assembly. I doubt whether Communist influence played even a fractional part in the thinking of the members of the Assembly.

Then, thirdly, there were those who came to Evanston so violently opposed to everything the Council represents that it was pretty difficult for them to even pretend to be objective. Some of them are willing to go even so far as to suspect that in the World Council of Churches lies the future "Church of the Apostasy." There is not much to say about such folks other than to admit that in many cases they are utterly sincere. However, it is a bit difficult to take their fears very seriously on the basis of what one could see and hear at Evanston.

IN CONCLUSION

As I have already remarked, I am in no position to pass a definitive judgment on the World Council of Churches as a result of the meeting in Evanston. When the Message has been released and studied, one can come closer to having an opinion worth while. For the moment, my reaction is about as follows:

I do not believe that the World Council of Churches has in its make-up that which will make the Christian Church among men what it should be. It helps, however. Much as we may say about the uselessness of big organizations, the truth of the matter is that Christianity does need a central meeting place, and, for non-Roman Catholic Christians, the World Council comes closer to being that than anything that has thus far appeared on the scene.

I do not believe that the conservative bodies of the world need to fear participation in the World Council. It seems to me that, if Evanston is an example, the weight of influence is conservative and evangelical. One feels a bit foolish about sitting self-righteously on the sidelines and hearing one's brother Lutherans from all over the world contending for the very things which we hold dear.

As to the relation of The Evangelical Lutheran Church to the World Council of Churches, I was of the opinion in 1948 that we should join. Our Church thought otherwise and expressed itself so emphatically that there could be no question but that the decision made at our convention that year was the right decision for that time.

What the future holds in store, I very happily leave in the hands of the Lord who guides our Church. There is no doubt but that the merger negotiations are to include a full discussion of the entire ecu question. I have not believed, and do not now that it will be necessary for the matter of mem in the World Council of Churches to be decided the merger is consummated. Some day the new will have to face the question whether it sha membership in the World Council of Churches I question whether the leaders of the new Chu going to force the issue. When the issue is face sure that most of us will be satisfied with w decision is reached.

ELC Television Looks Ahead

(Continued from page 833)

er, both because of acoustics, and because of the and purpose of the film. It is not particularly d for children's groups as such. Congregational sh specifically to further the cause of TV are p to showings just for an organization's program, a the film is available for both purposes.

(5) Talk positively about the possibilities of c vision venture whenever you can. We at the offices recognize flaws in our first experiment and criticisms and suggestions have been app But, flaws though it may have, you should kn it is considered by those who know the televisio both in and out of church circles, as having tren potentialities. Commercial concerns are definite ested should our policy favor sponsorship by com firms, or sale of films to commercial distributors is doubtful, because of the complications). Power in securing sustaining time on networks has bee ised on the basis of this one film. We need to re that the purpose of "It Happened to Me" is to to the unchurched, not primarily to provide a program for organizations of those already Church. Television provides a way of getting at of unchurched not otherwise accessible. If we c their interest and at the same time bear witness t in such a way that some of these may be led Him, we will have been the channel for a migh for His Kingdom.

The 1954 convention further stated that consi should be given to putting television on the bu 1956. If intersynodical cooperation can be wor and our Church prepared for participation by television development, we feel that the 1956 co of our Church will act favorably on this matter

The time for action is here. This great m ministry to millions is under way. Your interest, and support will, under God, make possible gre for our God, our Church, and our country.

Drawn to the Orient

L. O. Anderson

n Sunday, May 30, ours was the privilege of attending e dedicatory service of the Diamond Hill Lutheran urch, Hongkong. The outstanding characteristic of s church structure is its architecture. It is Chinese roughout. And with the Chinese, "Art is one of the cessities of life." I quote Dr. Olaf K. Skinsnes in his ochure for the occasion: "Not until the Chinese make substantial effort to incorporate their own sense of expression into the message of the Gospel will ristianity cease to seem foreign and become a part their own heritage and life. And not until then will be possible for Christianity to make its full contribun to the people of China."

The church is ideally situated on a high, rugged knoll an unofficial residential area and has at its back an proach and a small playground. The front slopes are be transformed into a quiet Chinese-type garden for e benefit of parishioners "whose recreational facilities e often limited." Also, the Chinese people recognize e importance of having additional ground space for ndscaping and playground, thus making the church ore attractive to both children and adults.

Dr. Peng Fu led the procession, to the singing of Onward Christian Soldiers," the pastors robed in black, e choir members in white, followed by a crowd of veral hundred persons, all wending their way along e path between the little village below and the church. r. Peng Fu officially unlocked the church door in the ame of the Triune God. A capacity audience (400) led every available space, and joined in the singing nd the responses. Most impressive to us foreigners, I ould say, was the confession of our common Christian ith.

There were several brief addresses, of which we nderstood not a word. However, we sensed the deep irit of devotion, which reached its climax as Peng Fu eclared the church now dedicated to the service of od in the Name of the Father and the Son and the Holy Spirit!

At the close of the service there were greetings from arious sources. The writer was extended the cordiality f bringing greetings from the Mother Church in the United States, which he did through the medium of astor Luthard Eid as interpreter. The greeting was ell received. All our missionaries in these parts were present, also representatives of other Lutheran synods; likewise Bishop R. O. Hall of the Anglican Church.

It is rather amazing to us that the whole building represents a cost of only $20,000 (U.S.), about 25c per cubic foot. Besides the church auditorium, the larger wing also provides facilities for primary school, Christian reading room, and room for the staff. The smaller wing —in two stories—provides residential and public wash room facilities. The chancel furniture—altar, baptismal font, communion rail, and pulpit—are of black wood and beautiful hand-carving, at an extra cost of $420 (U.S.)—a bagatelle compared to the cost of same in the States!

Dr. Peng Fu stated that, while other congregations had made use of Chinese architecture in the building of their churches, the Diamond Hill Lutheran Church at Hongkong was the most complete in this respect.

The Rev. L. O. Anderson of Woodburn, Oregon, is the father of Mrs. Olaf Skinsnes of Hongkong. Pastor and Mrs. Anderson are presently enjoying an extended visit with the Skinsnes family in Hongkong.

From Formosa

We have a news letter from Dr. Arne Sovik, superintendent of our mission in Taiwan (Formosa). The Formosa Mission has been making good progress in getting Chinese leaders for the local congregations there. Dr. Sovik here reports about some of these happenings.

"On June 4 the Lutheran Bible Institute in Kaohsiung graduated the first class of eleven students from its two-year course of study. Speaker of the day was Dr. Arne Sovik, president of the Taiwan Lutheran Mission. Diplomas were given to the graduates by Miss Ethel Akins, chairman of the board. All eleven students have accepted calls to service, issued to them either by local congregations, or, where no congregations are organized, by the Mission. Of the nine men and two women graduates three are natives of Taiwan, the others having come to our church from the mainland.

"In impressive services presided over by Dr. Peng Fu, Chin Chung-an, M.D., was ordained to the ministry of the Lutheran Church on a call from Chien-chin parish

(Continued on page 844)

HEALTH STANDARDS IN OUR CHURCH COLLEGES

Donald H. Petersen, M.D.
Director of Health Service, St. Olaf College

Late last spring it was my pleasure to represent St. Olaf College at the Fourth National Conference on Health in Colleges. The sessions of this convention were held in New York City with Dr. J. L. Morrill, president of the University of Minnesota, presiding.

Dr. Orville Dahl, executive secretary of higher education in our Church, also attended the meeting and has asked me to give my impressions of this area of work in our colleges. All too often the objective of health service is interpreted as caring for the occasionally ill student. I would like to correct this impression and substantiate the fact that a sound Health Service and Health Education program have a vital role to play in the development of our youth on the campuses of the Lutheran Colleges of America.

The American College Health Association meets annually. But, realizing that there are many other workers in the field of student health besides the physicians who serve as directors of most of the Student Health Services, this organization, with many others, sponsors, at approximately four-year intervals, a National Conference to consider the broader aspects of the work. The membership of the National Conference is made up of doctors and nurses, health educators, administrators, and others concerned with this field of activity. Sixteen committees were organized for this Conference.

Some of the areas discussed were: "The Administration, Organization and Functioning of the College Health Service"; "Training Programs in Student Medicine for Physicians and Nurses"; "Insurance and Other Prepayment Plans in Student Health Services"; "Students With Special Health Problems"; "The Dean of Students and the College Health Program"; "Correlation of Counselling Functions on a College Campus"; "The Contribution of Physical Education and Recreation to the College Health Program"; "Research Programs in College Health"; and, finally, "Educational Potentialities of the College Health Program." These then, are but nine of the sixteen vital subjects which were considered at this convention.

Questions frequently raised regarding Student Health Service are: "What are our Health Services offering to the students?" "How should the Health Service serve the individual and the college community?" and finally, "What role can a Health Service play in the ultimate goal of our Church Colleges?" Some of these questions were discussed at the convention.

First, the Health Service in a resident college must make adequate provision for the hospitalizing and medical and nursing care of the student who is ill. Such care must meet with the highest medical and hospital standards, must be readily available, must be pleasing to the student and his parents, and must be provided at a cost which will not mitigate against its use.

Second, there must be supervision of environmental sanitation. Sanitary facilities, living quarters, and play areas must be constantly observed. The Health Service reports to administrators of the institution designated to have control over these various facilities.

Third, environmental sanitation includes the routine inspection of food handlers and food handling facilities. Here, too, the Health Service acts in an advisory capacity to assist the managers of the eating establishments in maintaining the highest standards in the selection and preparation of food for the ultimate benefit of the students.

Fourth, tuberculosis is still the leading cause of death, excluding accidents, for the age group 18-35, and is a constant threat on every campus of America. A program of detection and control is absolutely necessary, not only among the students, but also among the faculty and employees.

Fifth, every Health Service s have some provision for the r physical examination of every st Such examinations, carefully do reveal considerable valuable in tion which in some instances has en to be of immediate and vita cern. Disease attacks young an alike. A healthy student is a bett dent—and the Health Service has healthy students as an objective.

Sixth, along with the detectio treatment of disease and protecti the individual, the important g health education. This function confined to the Health Service staff. The Health Service staff, d and nurses, have a vital opportun instruct students informally in th of their bodies and in their app to illness. The American public, all the medical resources at its dis is not invariably intelligent in th of these resources and knowledge Health Service which does not nize this challenge is neglecting its most obvious responsibilities.

Seventh, the role of the Health ice in the care and treatment of at is important, but is frequently emphasized to the exclusion o functions mentioned above. At who engage in contact sports a titled to the constant attendance physician to afford maximum p tion to life and limb. Ideally, the cian in attendance should be one knows the players as individuals a therefore in a better position to eva the degree of injury and institut mediate definitive treatment.

Finally, the Health Service pla important role in the public rel of our many colleges. Figures that more than 80 per cent of ou dents visit the Health Service at once during a school year, for on son or another, excluding routine ing and examinations. It should suring to parents to know that service is readily available on the puses of all of our ELC church co and that a conscientious endeav made to care for and protect thei dren in the months they are away home.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTEENTH SUNDAY AFTER TRINITY

Epistle: Romans 8:18-39

The Gospel: Luke 10:38-42

Monday, September 20
LIVE USEFULLY
Read II Thessalonians 3:6-13

Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. Brethren, do not be weary in well-doing.

Paul did not address these words to people who were unable to work, but to people who were able, but wouldn't. He was speaking to certain persons who said to themselves, "Why should I work? Why don't I just take it easy? I'll get enough to eat from someone. Society owes me a living. It will not let me starve."

Evidently these were not people who were old or aged; these were plain lazy folk who wanted to live, but not usefully. They were glad to partake of the banquet but did not wish to take part in its preparation. In our language we call such people parasites.

To live usefully is to live happily. So long as we have health and strength we should, under God, "earn our living." Real satisfaction is found in honest work. And there is blessedness in extending our labors to help those who are in real need may be helped. Christians wish to live usefully.

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Tuesday, September 21
THE DELAY
Read John 11:1-11

Now a certain man was ill, Lazarus of Bethany. . . . So when he heard that he was ill, he stayed two days longer in the place where he was.

Jesus knew how much His friends in Bethany depended upon Him, yet He seemed in no hurry to rush to their side. They had sent a message to Him: "Lord, he whom you love is ill." But He stayed where He was for two days longer. Then it required time to go from Perea, through Jerusalem, to Bethany.

Sometimes our calls for help require far more than "two days" before response is made. The wait is long and we wonder why. The answer comes from Jesus who said, "It is for the glory of God, so that the Son of God may be glorified by means of it."

The delay may be purposeful, to try the faith within us. In that home in Bethany, the trial even took them as far as death. But when Jesus came He proved equal to the situation by raising Lazarus from the dead. God may delay His action, but the waiting in faith is to the glory of God.

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Wednesday, September 22
PROVIDING FATHER
Read I Kings 17:8-16

"The jar of meal shall not be spent, and the cruse of oil shall not fail, until the day that the Lord sends rain upon the earth."

So said Elijah to the widow at Zarephath. God would provide. It required faith for her to dip into the jar of meal and believe that she could not use it up. But she kept dipping into it, and kept using of the oil, for many days, and it didn't run out. God provided.

In this miracle there is a lesson for us who have been taught to look up to God as our loving, providing, Father. It is true that He does not keep our three measures of "meal" and our cruse of "oil" at constant level, but we know that all things that come to us come from Him. When we wonder how we are going to get along, how we are going to manage some of the unplanned happenings, let us remember that God is mindful of our needs and there will be a way to meet the situation. God does provide. He bids us to look up to Him in all confidence and trust.

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Thursday, September 23
AM I A GOOD PART?
Read Ephesians 4:8-16

In whom the whole body, joined and knit together . . . when each part is working properly, makes bodily growth and builds itself in love.

Every believer is a member of the body of Christ. It is wrong to say that one member of the body is more important than another member, because each member has its place. Paul says some are apostles, some prophets, evangelists, pastors, and teachers. He could have continued the list with farmers, carpenters, mechanics, wives, and so forth. What I am is more important than the name of my occupation.

When I am a Christian I am a member of the body of Christ. As such I must be in working order. I must function properly. The body must not be hindered in its growth because of me. It must not be hampered by weak knees or a strong back. It must continue building up "till we attain to the unity of faith . . . to the measure of the stature of the fulness of Christ." I must seek the will of God that I shall be a good part, to His glory.

Friday, September 24
LEARNING TO PRAY
Read Luke 11:5-13

He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray. . . ."

This was a wise request, and Jesus responded to it with a lesson on prayer. He gave the disciples the perfect prayer.

Prayer is an art, an instrument that everyone should be anxious to learn to use. Little children who are taught to pray are fortunate. They are able to employ it in complete faith. And if they practice prayer as they grow into youth and adulthood, it will be a real force in their lives.

All through life we are in the school of prayer. Among the lessons to be learned is the importance of continued prayer—"Pray without ceasing." Another is the need of keeping ourselves repentant, of being "right with our brother" before we can speak with God. Another is the art of waiting for the Lord to hear us. Sometimes His silence is long.

Prayer is such a precious gift that we should constantly request God to teach us to use it right.

Saturday, September 25
HE TRUSTED GOD
Read I Kings 17:1-6

"You shall drink from the brook, and I have commanded the ravens to feed you there." So he went and did according to the word of the Lord.

Elijah could have raised a question in connection with how he was to be fed by ravens, but he didn't. He trusted God. The command was to hide himself by the brook Cherith. He was obedient. "And the ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook." He was well provided for. He asked no questions.

Always it is best to be simply obedient. When the Spirit moves us we should move. When questions arise as to this angle or that particular feature of the command, we are tempted to say, "Yes, Lord, I will do what you have commanded, but how about this part of it?" When we are dealing with God it is best to trust and not raise questions. As with Elijah, God can do strange things to assist His people. Let us trust in God!

My faith looks up to Thee, O Lord. Amen.

Here and There on the Christian Front

Edited by Raymond M. C

THE ASSEMBLY OF A COUNCIL

Evanston, Illinois, has been the scene of an Assembly during the last half of August . . . the Assembly of a Council. A great deal of the news coming out of that city will take its proper meaning when it is recognized that the purposes of the gathering are unique. If this had been a convention of a church and some of the diversity of thought had been revealed we would have been concerned about the disagreements. Since it is the meeting place of many churches, 161 of them, it would be surprising if there were not diversity of thought.

The sessions of the Assembly became a forum for these churches, through their representatives. Some were frantically concerned about unity of the churches, with a minimum thought to the price of that unity. Others were aware of the preciousness of the common ground of faith which could be shared, but were also aware of the preciousness of convictions and confessions which could not be shared.

Some of the attention, at this forum of the churches, was given to Christ as the hope of the world, in the sense of the world to come, while some of it was given to Him as the hope of this present world with all of its frustrating and defeating problems. To judge the Assembly on the ground of addresses and interviews with which all could not agree is to miss the point of the gathering. The uniqueness is that in our world men and women came out of varying cultures, with differing ideas about politices and government, with liberal and conservative ideas of economics, to bear witness to their oneness in Christ. The startling thing about Evanston is that it happened at all. The splendid thing about it is that the name of Christ has been proclaimed around the earth more dramatically than at any other single time in history.

EAST GERMANY . . . AND COMMUNISM

On Friday, August 20, the entire forenoon and afternoon program for the Accredited Visitors dealt with the problem of religious liberty in various parts of the world. One of the speakers was General Superintendent H. G. Jacob of East Germany. He pointed out that, at the moment, the possibilities for Christian witness in East Germany are not too disturbing, as compared to the period 18 months before. However, he said, it was not enough to look at these outward appearances but to "go to the heart of the matter. Our State does not intend to continue monopolizing the churches or giving them at least preferential treatment because of their cultural functions. Our State does not intend to remain strictly neutral towards all religious and ideological groups or to be equally loyal and tolerant with them."

The East German church leader continued, with a forthrightness for which he is known, "Our State consciously embraces the communist ideology. It has a clear-cut program and a definite goal: to establish step by step the communist social order. Adherents to the communist dogma must be intolerant of anybody who does not acknowledge its absolute relevance in matters of life and death."

125,000 AT WORLD COUNCIL FESTIVAL

RNS Photo

Photo shows part of the estimated 125,000 persons who jammed Soldier Field in CH for a Festival of Faith on the opening day of the world Council of Churches' S Assembly in Evanston. Representatives of 161 communions in 48 nations were join thousands from Chicago and the midwest to make the Festival one of the most u affairs ever held in Soldier Field.

"The communist dogma is fai mankind's self-redemption throug inite social progress and hope fo ultimate this-worldly paradise, the classless society and achieve the proletariate as the redeemer of kind. The Christian dogma is fa Jesus Christ, the redeemer o world. It is impossible to belie both our Christian dogma and i communist dogma. . . . It is an e or proposition."

VISSER 't HOOFT

The general secretary of the W Council, Dr. W. A. Visser 't Ho Geneva, spoke clearly about the of an organization the Council tended to be. There was much p comment about the unequivocal ner in which he made the state that the World Council is not int to compete with the Vatican, i intended to be a World Church a not intended to be a negotiat mergers between Churches. He "The World Council is an instru at the service of the Churches to

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

in their common task to mani-
ıe true nature of the Church. It
ıpletely erroneous," he insisted,
that the Council "has any am-
to become a Super-Church."
Visser 't Hooft stated, however,
ıe Council considered its task as
ld; first, to remind the Churches
ɔperation would not be enough
ıt fellowship and "to create con-
: in which the Churches come
w each other, enter into searching
sations with each other and learn
each other so that the walls of
ɔn become transparent and final-
ıppear altogether."

CHRISTIAN HOPE

theme for the Assembly was
IST—THE HOPE OF THE
LD." The man who had a major
in the formulation of that theme
ne of the major addresses on it.
Dr. Edmund Schlink, professor
tematic theology at Heidelberg
sity, Germany. His message was
the most discussed of the open-
ssions, but probably not the best
stood. It was given in German,
irse, and he used the language
eology. Critics of his message
mpatient with the viewpoints he
sed and with the attention-de-
ng vocabulary he used. He set
ge, at the beginning of the As-
, for the concept of Christian
which is represented in the return
ist. The Lutheran viewpoint was
tically placed before the dele-
n his message.
Schlink said that if the theme
become a slogan for the world
itself preserved then Christ's
was taken in vain. He declared
hristians have no right to speak
ist as the hope of the world "un-
e humble ourselves before God
ecognize Him as the Judge of
orld." He stated, "Only when we
repented and confessed that we
wasted our life in God's sight
ve ever know Christ as the Hope
World."
described true hope in Christ as
hing with the utmost alertness for
's second coming. Hoping means
rowing weary, but carrying on
work with the most intense ex-
ıcy."
Christian must accept responsibil-
ity for the just ordering of society, he stressed, but also that the "Christian is freed from Utopianism by his expectation of the Lord's coming," and can therefore "bear the witness of sobriety, of coolheadedness."

FROM BEHIND THE IRON CURTAIN

Before the World Council convened there were many who objected to the entry of the representatives of member churches from countries with Communist governments. Fortunately these objections did not carry as much weight as they achieved attention, so these delegates were permitted to attend. It was natural that they should be the constant objects of attention, with the press seeking interviews on many occasions.

One of these men is Professor Joseph Hromadka of Czechoslovakia. Just before the Assembly the editor of the periodical ETERNITY had an interview with him in which he asked, "Dr. Hromadka, what is your personal relationship to the Lord Jesus Christ?" The reply was, "The longer I do my work in theology and in the church the more deeply I am devoted to our Lord Jesus Christ. I have never been as Christocentric in my thinking and attitude as I am today. I believe that Jesus Christ is not only the Son of God but that He is God the Son. The Trinitarian basis is essential for all my teaching. My concept of God, Father, Son and Holy Spirit, comes from the Word of God, from the whole word of God, not merely from the New Testament, but from the prophetic Scriptures of the Old Testament as well."

Dr. Hromadka was then asked about his political affiliations. He replied, "I have never been a member of any political party. I have, of course, never been a member of the Communist party, and I am not and never have been a Communist. We must live where our Lord has placed us. I have not chosen the time in which I live. My God put me into this era of history, and into my place in Prague. . . . Christ demands of me that I live among Communists. I love them. There are, of course, differences between us, for they are Communists and I am Christian, but I love them as individuals, and I want to represent Christ to them."

Another of the delegates from behind the Iron Curtain is Bishop John Peter of the Reformed Church of Hungary. He was one of three speakers on a program which dealt with the subject "Reaching Non-Christians in Our Own Lands," which was a part of the discussion on Evangelism. He discussed the place the Church has in evangelization of an increasingly secularized society. He said, "Amidst the problems of secularization and social change the Church has the constant temptation simply to drift along with events. It is necessary for the Church to confess and actively proclaim "that the existence of the Church which God gathers by His Word from the foundation until the end of the world, is not bound up with any social system, but serves independently of the changes in the social systems, its Lord, among men, on the road of human history."

When his address was ended he confronted a series of questions. When asked whether any avowed atheistic Communists had been converted in Hungary, he said "Yes" and when asked if they had suffered any social disability as a result he replied "No." He stated that Christianity cannot be treated as just one ideology among others. "In its essence Christianity is something higher than any other movement in the history of mankind, and we have to be aware of this fact whenever we deal with such questions."

Neither Dr. Hromadka nor Bishop Peter resolved all doubts about their relationship to Communism, but their presence and their words contributed to the dispelling of some of the mystery surrounding their position and that of their Churches.

WORTHY OF NOTE . . .

A plan to streamline and reorganize the structure of the World Council of Churches was approved at a plenary session of the Assembly. Three major divisions will be established: the Division of Studies, the Division of Ecumenical Action and the Division of Inter-Church Aid and Service to Refugees. . . . All five presidents of the World Council of Churches and the chairman of the Central Committee received Doctor of Sacred Theology degrees from Northwestern University during the Assembly.

Help in Desperate Hours

Harold B. Kildahl

THE FOURTEENTH SUNDAY AFTER TRINITY
September 19, 1954
Text: John 5:1-14

There's no question about it, friends: there is help in desperate hours for those who want to be helped. Move with our Lord in His earthly ministry and see Him stop to assist this one and to help that one; the leper, the blind, the impotent man, the deaf, and even the dead.

The desperate hours are well represented in the life and work of Christ, but hasty conclusions drawn from this observation will only serve to make religion a contrivance, a mechanism of the psyche to be used only in desperate hours. Alas, too many people make religion just that—something to call on and to use when life becomes difficult and hard to bear.

Close examination of the phrase, "the desperate hours," will reveal that man's state of being is not ever free from desperation. In a real sense, he is desperate always, because he is always in need of power, grace, strength, fortitude, and courage beyond the capacities of men; and, what is more, he is always in need of forgiveness and the providence of God. He is always in need of the love of Christ. To minimize sin, to throw a mantle over evil, to avoid reality, to find comfort in the thought that "day by day I grow better and better," to exert pressure on one's own boot straps in an effort to be lifted up, or to be rid of conscience by silencing its voice—these do not and cannot satisfy man's need; these cannot offer help in desperate hours.

It was a miracle, no doubt. That impotent man by the pool was miraculously healed. There have been millions similarly healed, who have found the help of God in Christ in desperate hours. It is surely just as great a miracle to know the reality of the forgiveness of sins as it is to receive the restoration of limbs or sight—both depend on the power and the love of God. It is just as great a miracle to be adopted and made an heir of heaven as it is to be told, "Rise, take up thy bed and walk." It is just as great a miracle to pray and receive the answer to prayer as it is to be numbered among the five thousand who ate of the loaves and were filled. It is just as great a miracle to be at peace with God at the close of day as it is to know the resurrection from the dead.

The consideration growing out of the text is this: There is help in desperate hours. This help is not limited or restricted. This help is not given conditionally. This help is given by God freely for the sake of Christ to all who want help, to all who believe, to all who in faith receive the gift of grace. With God there is no respect of persons.

"Looking Glass Conferences"

(Continued from page 828)

Sun. Sept. 26	South Dakota Madison	Trinity Luther Madison, S.
Tues. Sept. 28	So. Central St. Ansgar	Silver Lake Lu Northwood, I
Wed. Sept. 29	So. Central Eagle Grove	St. Olaf Luth Bode, Ia.
Thur. Sept. 30	Eastern Lemonweir*	
Sun. Oct. 3	So. Central Sioux City	First Lutheran Sioux City, Ia
Sun. Oct. 3	Eastern Rice Lake	Bethany Luth Rice Lake, W
Tues. Oct. 5	Eastern Hudson	Bethany Chur Star Prairie, W
Wed. Oct. 6	North Minn. Bemidji	First Lutheran Bemidji, Minn
Thurs. Oct. 7	North Minn. Twin Valley	Gary Luthera Gary, Minn.
Tues. Oct. 12	South Dakota Vermillion	Emmanuel Lu Beresford, S.
Wed. Oct. 13	South Dakota Mitchell	Salem Luther Mt. Vernon, S
Mon. Oct. 18	North Dakota Hettinger	Our Savior's Reeder, N. D.
Mon. Oct. 18	Eastern Atlantic	Trinity Luther 195 Claremor Jersey City, N
Tues. Oct. 19	Eastern Atlantic	Trinity Luth., of Alden Terr Valley Stream
Tues. Oct. 19	North Dakota Goose River	Mayville Luth Mayville, N.
Wed. Oct. 20	North Dakota Cooperstown	Sundahl Chur Aneta, N. Da
Tues. Oct. 26	South Minn. Mankato	Zion Church Hanska, Minn
Wed. Oct. 27	North Dakota Grand Forks	Calvary Luth Grand Forks,
Tues. Nov. 2	Eastern Eau Claire	First Lutheran Eau Claire, W
Thurs. Nov. 4	South Minn. Lac qui Parle	Clarkfield Lut Clarkfield, M
Sun. Nov. 7	North Minn. Milaca	First English L Little Falls, M
Tues. Nov. 9	North Minn. Moorhead	Our Savior's Moorhead, M
Thurs. Nov. 11	South Minn. Montevideo	First English L Ortonville, M
Sun. Nov. 14	South Minn. Rock Valley	First Lutheran Renville, Min
Tues. Nov. 16	South Minn. Luverne	Lake Wilson L Lake Wilson,
Wed. Nov. 17	South Minn. Blue Earth	So. Blue Earth Bricelyn, Min
Sun. Nov. 21	South Dakota Brookings	Lake Preston Lake Preston,

*Tentative

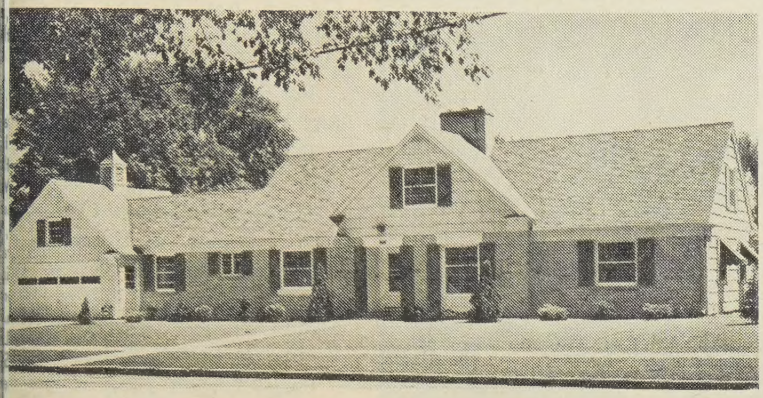
Drawn to the Orient

(Continued from page 839)

in Kaohsiung on June 4. Pastor Chin who ha returned from a year of theological study in Hong was thus the first Chinese pastor to be ordained Taiwan Lutheran Church. Just a day before his o tion the congregation of which he is pastor, and was founded under his leadership, celebrated its anniversary. Most of its membership is drawn fro staff of an arsenal to which Pastor Chin was fo attached as staff doctor. The new pastor is a li Christian and has been active during all his adu in the church. He is forty-one years old."

ithin the E.L.C.

NEW PARSONAGE IN WISCONSIN CITY



w parsonage pictured above has lately been erected by First Lutheran Church, on, Wis., parish of the Rev. Amos W. Stolen, and will soon be dedicated. It fits with the new church and parish house which the congregation built six years ago.

ONS

Rev. Aldine E. Anderson, Hines, n, will by Nov. 1 move to Page, k.

Rev. W. W. Korsrud, pastor at fish, Montana, since 1951, moved gust to Hogeland, Montana.

C. C. Swain, for the last sixteen president of State Teachers Col- Minot, N. Dak., is now field di- of the Grand Forks Home for ged, Grand Forks, N. Dak. His address there is 1023 Almonte He continues to serve as a mem- the ELC Board of Trustees and ELC Brotherhood.

Rev. F. I. Schmidt will be in- as president of the Eastern Dis- at a service at Bethel Church, on, Wis., Sunday, Oct. 10, 3 p.m., F. A. Schiotz, new president of Evangelical Lutheran Church.

RICTS

roit, Mich. St. Olaf Church, par- the Rev. W. B. Scarvie, will dur- he fall begin the erection of a ducational and activities building, stimated cost of which will be $230,000, not including furnish- From Oct. 31-Nov. 4 the parish ake part in a Preaching-Teaching- ning mission, which will include nber of National Lutheran Coun- urches in the city.

oy, Wis. Festivities commemorat- he founding of the East Lemon- Church July 25, 1854, took place church July 23-25. Guest speakers were Dr. J. A. Aasgaard, Dr. J. C. K. Preus, and Pastors S. A. Urberg, Norval Hjermstad, and Oscar Thompson. Organizer of the church a hundred years ago was Dr. Preus' grandfather, the late Rev. H. A. Preus. Dr. Aasgaard dedicated the recently installed stained glass windows and other church furnishings. The parish is now served by the Rev. Paul H. Sanders.

Southern Minnesota

Lanesboro, Minn. Appreciation for twenty-five years of service in the North Prairie-Pilot Mounds parish by the Rev. S. Theo. Severtson and his wife was given expression at receptions in their honor, by North Prairie church July 8, and by Pilot Mound Church July 29. Speaker at the first celebration was District President Reinertson, and at the second the Rev. O. E. Engebretson of Spring Grove. Both congregations gave their pastor and his wife substantial purses.

Northern Minnesota

Cook, Minn. Trinity Church, parish of the Rev. Joel A. Olberg, held groundbreaking services Aug. 22 prior to beginning the erection of a parish education building.

South Dakota

Beresford, S. Dak. Speakers at the 57th annual fall festival of the Bethesda Homes Aug. 29 were pastors David Preus and John M. Mason.

OBITUARIES

Alfred C. Adsem

Alfred C. Adsem, since 1939 associate editor of "Decorah-Posten," Decorah, Iowa, died Aug. 15 at Decorah, almost 72 years of age. Funeral services took place Aug. 18 at First Lutheran Church in Decorah; interment was made the following day in Minneapolis. He was born in Stavanger, Norway, Sept. 30, 1882. He came to USA in 1899. During 26 years he was a member of the editorial staff of "Minneapolis Tidende"; for the next 11 years he was in the service of Augsburg Publishing House, then for two years he was manager of The Free Church Book Concern, moving in 1939 to Decorah. In 1929 he married Miss Clara Tokkeim, who survives him together with two brothers and three sisters.

Mrs. E. S. Belgum

Mrs. Martha Bidne Belgum, widow of the Rev. E. S. Belgum, died July 29, in her 70th year. Funeral services were held Aug. 1 at Zion Church, Appleton, Minn., the Rev. P. B. Wold officiating. Mrs. Belgum was born Jan. 29, 1885, at Decorah, Iowa, where in 1911 she married E. S. Belgum, then pastor in Oakland, Calif., later in Appleton. In 1953 Mrs. Belgum moved to Minneapolis. She is survived by three daughters and four grandchildren.

Berton E. Lee

Auditor of Blue Earth County, Minnesota: Berton E. Lee, who for almost forty years served as Sunday school superintendent, also as church trustee during many years died in Mankato, Minn., June 30. Funeral services were held July 3 in Bethlehem Church in Mankato, Pastors J. G. Feroe and R. O. Aga speaking. Mr. Lee was born at Lake Benton, Minn., Sept. 14, 1881, and was thus in his 83rd year. He is survived by his wife, a daughter, and a granddaughter.

CHANGES OF ADDRESS FOR PASTORS

Torval G. Torvik, 4722 Sunnyslope Ave., Sherman Oaks Calif. 8-9-54

Arthur C. Towne, 744 Colorado St. S. W., Huron, S. D. 8-15-54

R. Ulvilden, 14371 Mar Les Dr., Santa Ana, Calif. 8-16-54

Carl M. Weswig, 2375 Como Ave., St. Paul, Minn. (Emer.) 8-16-54

Stanley Klemesrud, 77 Kamiashiara Cho, Shizuoka City, Shizuoka Ken, Japan 8-16-54

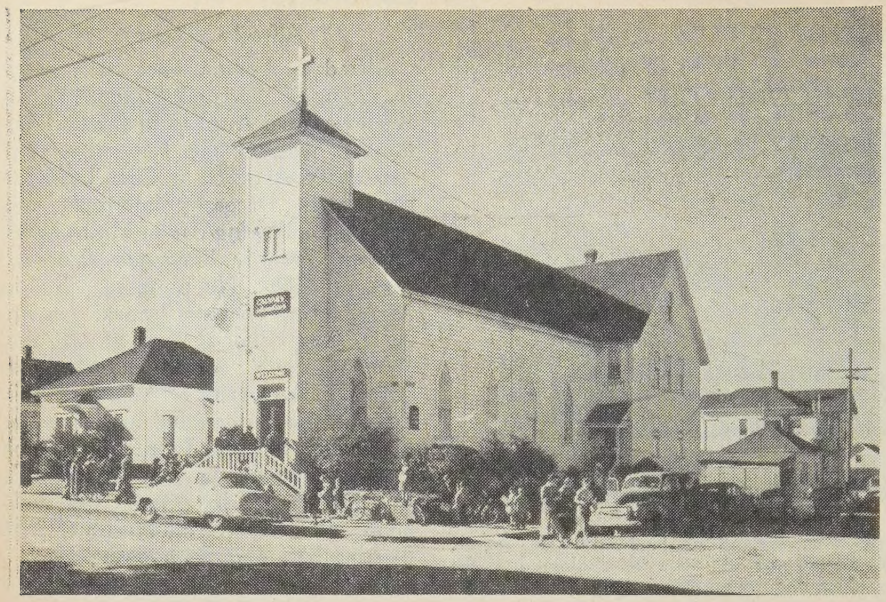
W. W. Korsrud, Hogeland, Mont. 8-15-54

R. E. Larson, R. 5, Box 507, Aiken, S. C.

Clarence L. Lee, R. 2, Pulaski, Wis. 9-30-54

Wilfred H. Lindquist, Cogswell, N. D. 10-1-54

NORTHERN CALIFORNIA CHURCH EXPANDING



Pictured herewith is Calvary Church, Eureka, California, parish of the Rev. Otis A. Lee. Founded in 1892, Calvary Church celebrated its sixtieth anniversary some over a year ago, the sermon being preached by the Rev. J. Hoifjeld, Orland, Calif., a former pastor of the church. The congregation is now calling its first full-time parish worker. Another evidence of the expansion of Calvary Church is its sponsoring of beginning church work in the neighboring town of Arcata, which recently resulted in the organization of a new congregation there.

L. A. Mathre, Story City, Ia. 11-1-54

A. R. Nelson, R. 1, New Era, Mich. 9-1-54

Roy E. Olson, 217 118th St., So., Parkland, Wash.

Edwin E. Ostroot, c/o Trinity Hospital, Minot, N. D.

C. P. Rasmussen, 1712 Everett Ave., Everett, Wash. 10-54

Emmet C. Rogness, 806 N. Main, Crookston, Minn. 8-20-54

E. T. Silness, 1020 10th Ave. S., Fargo, N. D.

J. Tanner, Waldorf College, Forest City, Iowa 9-1-54

Torger Thompson, Rushford, Minn. 9-1-54

Aldine E. Anderson, Page, N. D. 11-1-54

Martin Anderson, 5329 So. 28th Ave., Minneapolis, Minn. 9-2-54

Harry S. Babington, Olivet Lutheran Church, Mt. Rt. 42, La Crosse, Wis. (Newly Ordained)

Frederick J. Boltan, Blawenberg, N. J. 9-1-54

O. F. Braaten, 3561 Foot Hill Blvd., La Crescenta, Calif. 8-25-54

Sigmund Bue, Lake Alma, Sask., Canada

Marim, Nordalen-Lake Alma, Overland-Lake Alma, St. Olaf-Oungre, Saron-Lake Alma. 9-1-54.

John Eiel Colby, 4th Marine Reg. Chaplain, 3rd Marine Division, F.M.F., FPO, San Francisco, Calif.

Judson L. Crary, 0 330122, 45th Engr. Grp. (M & S), APO 971, c/o P. M., San Francisco, Calif. 8-8-54

H. R. Gregerson, 1900 S. Jefferson, Sioux Falls, S. D.

Olaf Hansen, Princeton Theo. Sem., Payne Hall, 38 Alexander St., Princeton, N. J. 9-1-54

E. A. Henderson, R. 1, Lake Mills, Ia. 8-22-54

Dean Hofstad, HEDUSAFOCS, OBMC, Class 54-I, Lackland AFB, San Antonio, Texas 8-20-54

ANNOUNCEMENTS

Aberdeen Circuit LDR will meet Oct. 10, 3 p.m. at Pierpont, S. Dak.

Wanted: About 25 copies of Lutheran Hymnary by Northern Minnesota church. Write the Rev. O. M. Hanson, Baudette, Minn.

Mt. Horeb Circuit WMF w
duct a workers' conference O
Black Earth, Wis.

Lemonweir Circuit WMF w
Oct. 13, 10:00 a.m., at
Church, near Hustler, Wis.
District President Schmidt
Rev. A. R. Gornitzka.

For Sale: 24 nine-foot oak pe
tact Harland Arneson, Barnev

Windom Circuit LDR w
Sept. 19, 5 p.m., at Windom,

Moorhead Circuit LDR w
Oct. 3, 2 p.m., at Comstock,

Mankato Circuit WMF w
Oct. 7 at Trinity Church,
Minn. Hostess society will
Rosendale Ladies Aid.

Fargo Circuit LDR will m
26, 2 p.m., at Faith Churc
Fargo, N. Dak. Speaker: Mis
Pederson.

The Church Council has
a revised "Proposed Constitu
Congregations of The Evange
theran Church." Congregatio
templating revisions or transl
old congregational constituti
urged to avail themselves of th
constitution for their guidan
congregations being formed w
now on use the revised copy
available from Augsburg Pu
House.

V. T. Jordahl
Secretary, Church Cou

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

165 acre farm for sale in Allamakee County, Iowa. 120 acres under cultivation. Modern 7 room home; and barn 34-70. Hog house, 12x40, cement silo, and other bldgs. Phone and REA; RFD and school bus route. 3 miles to town, creamery and 2 Lutheran churches. 10 miles to county seat town. Farm in same family for 100 years; will sell for $26,000. 378-1A

161 acre lake shore farm for sale in Central Becker County, Minnesota. Good set of bldgs., REA, good roads. Price $9,700. Can also be bought fully equipped. Lutheran community. 378-2A

For sale—Lake shore farm, 50 acres open, in Northern Minnesota, Bemidji are
of lakeshore, good timber, REA, fair
Ideal resort spot or nice location f
camp. Reasonable price.

160 acre farm for sale in Clay
Minn., 140 acres under cultivatio
buildings, mail route, elec., milk
miles from town. Terms for part.

287 acre modern dairy farm, 250
able, heavy soil, for sale in Norther
sota near Bemidji. 5 room full
house, barn 102x36, 29 stanchions;
milk house, and other buildings. ¼ m
grade school, school bus route, clos
surfaced highway. Immediate possess
be bought with or without compl
and machinery. 32 cows and 20 he
stock.

with complete line of groceries
ıth Minneapolis large residen-
buildings with living quarters.
$70,000. 378-7C
story brick building with full
hardware stock, bottle gas.
one with experience in plumb-
g. Farming community, public
an churches within 4 miles.
due to poor health. Price, $26,-
ek Co., Iowa. 378-8C
t, meats and groceries for sale
inesota Lake Region. 240 lock-
, fully equipped throughout.
room house for sale or rent.
378-9C

FOR RENT

ıiry farm with 65 acres under
in Goodhue County, Minnesota.
silos, good gravel road. 6 miles
own. Owner will furnish all
378-10A
arge, all modern housekeeping
erly couple. First floor occupied
his wife. Located 3 miles from
n County, South Dakota.
378-11B
furnished 2 bedroom home for
ville near Everett, Wash., from
ril 1, 1955, to responsible Chris-
ged or older couple, adults only,
or pets. $75 per month plus
ge, near bus stop. Give refer-
inquiring. 378-12B

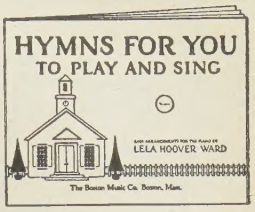
SITIONS WANTED

l fruit grower would like to
it farm located preferably in the
and area in Oregon. College
lso experienced in general farm-
378-13E
d man, Lutheran, desires posi-
odian or fire man in institution
ital or school. Experienced; clean
378-14E
t-bookkeeper, with 7 years' ex-
general accounting, full set of
keeping machine and credit ex-
res change. Wants position with
378-15E

HELP WANTED

nurse needed for ELC Home
in Northwestern Minnesota. New
lding, fine living quarters.
378-16F
Registered Practical Nurse for
for the Aged in Northwestern
New modern building, fine living
378-17F
woman wanted in town near the
to make her home with invalid
daughter who is employed. Good
small weekly pay. 378-18F
per wanted for single man and
nvalid mother in Minneapolis. To
378-19F
wanted to help care for invalid
ght housework in modern home in
ıty, Minnesota. Home more than
378-20F
t lady companion wanted for an
l woman, not bedridden, in mod-
Some housework. Cass County,
ota. 378-21F
M.D. and Chiropractor needed in
ıg city of about 3,000 in North-
ashington. New clinic to be built.
preferred. Excellent future. Scan-
ımmunity. 378-22G

MUSIC FOR CHURCH OR HOME

PIANO SELECTIONS

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ORGAN SELECTIONS

*Indicates Hammond Registration

E: Easy M: Medium D: Difficult

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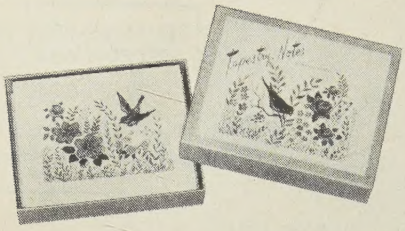

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